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CONTENTS

Frontispiece — The New Year

Life of Thomas E. Watson

A Survey of the World

The New Year

Editorial Notes

The Roman Catholic Hierarchy

Letters From the People

Index from Volume 1

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LEAD US GENTLY, FATHER TIME

LIFE OF THOS. E. WATSON

By His Grand-Daughter
GEORGIA WATSON LEE

CHAPTER XI.

THE McGREGOR CASE

"I have killed Jim Cody come instantly"—C. E. McGregor. These were the words in a telegram which reached Mr. Watson on October 12, 1889. My Watson immediately ordered his favorite buggy horse, "Phinizy", hitched and brought to the door. By the help of Mrs. Watson he packed and was on the Warrenton road in a very few minutes. Warrenton is a distance of fourteen miles from Thomson and in forty minutes "Phinizy"* stepped these fourteen miles to the delight of Mr. Watson as well as to Major McGregor.

The McGregor cas was one of Mr. Watson's greatest triumphs as an advocate at the bar—it was so considered by Mr. Watson himself. The Augusta Chronicle of April 11, 1890 announces the opening of the case on the 10th and reviews some previous happenings connected with it in the following:

Warrenton, Georgia., At an early hour today the 10th, residents of this county began arriving in town, and long before the opening of the court the public square was full of teams of various descriptions, and the court room was crowded.

The trial today of the celebrated McGregor murder case was the cause of the crowd. Throughout the county there is the deepest interest felt in the case. The Dead man, James M. W. Cody, was one of the best known men in the county, and was related by blood or marriage with people in every section of Warren. He was a man of means and was for years a prominent merchant in Warrenton.

His slayer, Maj. Charles E. McGregor, had represented Warren county in the legislature, was agent of the Georgia railroad at Warrenton, a member of the bar and was one of the best known men in the county. He lived in the handsomest residence in Warrenton and was an engaging gentleman of popular and pleasing address.

Great Interest in the Case.

The shooting of Maj. McGregor in his front yard on the night of Dec. 23, 1887, by some one in ambush, the indictment of Mr. James M. W. Cody by the grand jury in April, 1889, as the one who did the shooting, and the consequent killing of Cody by McGregor has kept the case before the public mind

* Mr. Watson prized this horse very highly. He was one of the fastest buggy horses in McDuffie county and Mr. Watson stated on several occasions that he desired that his biographer mention the Warrenton drive to Mr. McGregor.

for more than two years. The long and intimate acquaintance of Cody and McGregor prior to the shooting of the latter, and the mystery which has surrounded the motive for this assault has given rise to different conclusions in the minds of the people, and made the case a fruitful source of speculation and theory. All this air of mystery, the prominence of the parties and their known friendship for years make the case one of peculiar interest even beyond the limits of this county.

A wire from Maj. McGregor, immediately following the killing, to Mr. Watson had advised him of the deed and asked him to come at once to take the case. Mr. Watson dropped every thing else and went immediately to get the facts and to counsel with his client. Later on Mr. Watson is quoted in the press as being in Augusta and spending several hours with his client in the jail. He seemed to be talkative to the reporters and defended the honor of the lady who had been so unfortunately associated with the case in trying to find a motive for the shooting of Maj. McGregor in his front yard mentioned above. The following high-toned expressions are quoted from Mr. Watson in this interview:

"One of the curses of the day is the lightness and utter recklessness with which men speak of female virtue. To raise a doubt of a lady's character is almost equivalent to its ruin. Those of us who have wives and daughters and sisters owe something to them and to the society in which they move. He who defends one woman against such charges as these in question renders a service to every pure woman everywhere. The calumny which destroys one today will break the heart of another tomorrow. The immunity given to loose tongues about one will inspire the boldness with which they attack another. In asserting the innocence of the lady alluded to, I do so without the slightest doubt or hesitation, and with an absolute assurance of the truth of what I say."

The actual records and the newspaper accounts of that time, whenever available, are better evidences of the past that the statements of the biographer a half century later. Fortunately, we have some very valuable records and clippings that help us greatly in giving the reader true accounts of this case. The wide interest manifested in this case are shown by the reports of that well known newspaper correspondent, Joseph Ohl. Here is what he says:

"Everybody expects a great legal battle. Judge Twiggs has been retained to assist the prosecution, while the defense is in the hands of two of the most popular and the two strongest lawyers in this section, Colonel Tom Watson and Colonel Bob Whitehead of Warrenton. It is going to be war most bitter between the lawyers, and everybody expects to hear the ablest arguments ever made in Warren's courthouse. . . . . When Col. Whitehead was asked by Solicitor General Bill Howard "well, Bob, what are you and Judge Twiggs going to do with this case' he replied, laughingly, 'I reckon, Bill, that Twiggs will make the speech and I will get the verdict' " Then Mr. Ohl continues, "I have heard the same opinion very freely expressd today. What the result will be nobody can, of course, say, but no case was ever watched closer than this

will be by the people all over Georgia. It will be as pretty a legal fight as any court of the state has ever seen. Judge Twiggs will make a great speech, but HIS won't be the only great one. Tom Watson's heart is in the defense of McGregor, and his friends—they are all his friends here—expect from him the most eloquent speech which ever came from his eloquent lips. He and Whitehead make the strongest kind of a team, and Howard and Twiggs will have their hands full."

The following names are given as jurors: C. T. Davenport, James R. Bishop, W. T. Bowen, Geo. W. Harrison, B. H. Baker, W. A, Byrd, W. C. Barksdale, Thos. J. Barksdale, Curtis L. Cason, Barney Heath, George A. Parham, R. C. Rhodes.

The State puts up its witnesses and announces that it rests. Mr. Watson asks for 30 minutes in which to confer with his client which was granted and by common consent the recess was extended till the afternoon session which convened at 1:45 P. M. At which time the defense reported that they were ready to continue the case and Mr. Watson addressed the court as follows:

"May it please your honor, the state having confined itself to proving the facts of the killing, which in the main are indisputed by the defendant, it only remains for Maj. McGregor to make his statement and tell why he did it. The defense will therefore introduce no testimony at this time, Maj. McGregor will now make his statement."

We are told in some of the clippings, that this turn in the case was not unexpected by the state's counsel, nor by many of the audience, but to others it was a surprise, and quite a murmur was heard as the announcement was made. After rebuttal witnesses were introduced, the speeches of the counsel began.

The newspaper dispatches quoted Judge Twiggs as closing with an eloquent tribute to men who do their duty, and earnestly urged upon the jury to do their duty to God, to truth, to their country and to themselves. Admonishing them to transmit to their posterity the memory of their honor and virtue. He spoke between four and five hours and, as was expected of him, made a strong and eloquent speech, which was heard throughout with marked attention by the large crowd. The papers said that it was the first time that Judge Twiggs had been heard in an important criminal case in Warrenton and they predicted that it would not be the last as his effort on that occasion made a strong and lasting impression. Following Judge Twiggs, Mr. Watson began his speech; we are giving below an exact copy of a newspaper clpping which he has in his Scrap Book. In this clipping you will notice that his closing remarks are given just as he spoke them before the jury. We think that Mr. Watson considered the report correct, consequently he preserved it in this

clipping and we believe that he would like to have it passd on to you if he were with us and writing his own biography:

"At five minutes before four o'clock Hon. Thomas E. Watson began his concluding argument. He first began with an argument to the court on the law in the case. He had been speaking about ten minutes (long enough for a messenger to go to McGregor's home and return), when there was a stir in the court room, and two ladies entered followed by three little girls and a small boy. They were the prisoner's family—his wife, sister-in-law and children. Mrs. McGregor sat on her husband's left, and held his hand in both of hers. His little boy and youngest daughter, 5 or 6 years old, sat on the right, and on Mrs. McGregor's left was her sister and her two older daughters. This was a strong appeal to the sympathies of the jury and doubtless had its effect. Their coming was well timed—too late for comment by counsel on the other side, and too late for state's counsel to offset the effect by the presence of Mrs. Cody's widow and orphan daughter. The tears of the anxious wife and daughters were unfeigned. There was ample cause for them in the dire extremity of the husband and father, and in the eloquent wooing words of Mr. Watson even if the subject of his speech had not been one so near and dear to them. Their tears were natural and heartfelt, and elicited the sympathy of all present regardless as to their views of the law and facts in the case. It was an interesting and moving tableau. Maj. McGregor was visibly affected himself upon the entrance of his family, and placing his hand in that of his wife closed his eyes to prevent the spectators from seeing the tears that glistened in them.

Hon. Thomas E. Watson spoke just three hours, two hours before supper and one after.

He closed his speech at 9 o'clock, after having made one of the greatest efforts of his life. The fate of his client and his friend rested wholly on him and he met it with ability.

Hs tribute to Mrs. DuBose was a magnificent one. His voice was tremulous with emotion and tears glistened in his eyes. On all sides tears were in the eyes of his audience, and here and there men took out their handkerchiefs and wept openly. The picturing of the character of Jim Cody as an assassin who would murder his victim under the cover of darkness and in secret; the tribute to Ed Cody the wounded Confederate soldier; the picturing of the constant state of danger and dread in which McGregor lived, and the ever present apprehension of his family for his safety; the final rising of McGregor when he could bear it no longer, and his determined and deliberate killing of his persecutor and relentless enemy; and his closing appeal to the jury in behalf of brave Charlie E. McGregor, his wife and his children, were the strong parts in his argument.

The speech was a notable one, and the scene will be long remembered. The large courtroom was dimly lighted by a half dozen candles and lamps setting about tables, mantels and benches. Several other lady friends of Mrs. McGregor had come in after supper and sat next, the anxious family. Intent and earnest faces peered out of the gloom. The court, jury, lawyers and prisoner, were all fatigued with the tension and excitement of the long trial,

yet all earnestly and PATIENTLY AWAITED THE END.*

The closing of Mr. Watson's three-hour argument was the most thrilling, and many of the lady spectators closed their eyes and stopped their ears to shut out some of the pictures he presented. He said:

"Gentlement, Warren county can be no happier by having two graves instead of one.

Picture to yourselves poor Charlie McGregor with his stocking feet tied together, with these hands which have never refused to help a friend in time of need tied behind him, with that awful black cap hiding his distorted features from sight, with the hempen rope around his neck and his body swaying idly back and forth. Picture to yourselves that devoted wife and her children weeping over the cold and silent body of that executed loved one, picture to themselves their nameless grief that will cling to them, together with all the degradation that hovers over the family of an executed criminal as long as life itself shall last.

That gentlemen is the picture that you make if you bring in a verdict of guilty.

Picture to yourselves Charlie McGregor, clad in a striped suit, chained to a negro, working out his life toiling beneath the earth amid the horrors of a Georgia coal mine; picture to yourselves the stain you will place on the lives of his innocent daughters, who will say to themselves, as they bow their heads in the anguish of their souls, 'My father is a convict.' You can paint such a picture by bringing in a verdict of guilty with a recommendation of mercy.

Let me present another picture. The glad sunshine of tomorrow, the Holy Sabbath smiles in holy joy through the evergreen trees and falls upon a happy family reunited in yonder household. Charlie McGregor, the gold of his soul purified by the fire through which it has gone, stands once more within his own home a free man. Prison cell is left behind, many days of happiness and usefulness loom up before him.

Oh gentlement! wouldn't you love to see the joy of these children? Every night when you have gone to your rooms that wife and those children have passed up these steps and have brought comfort and cheer to the heart of Charlie McGregor as he lay here in this temple of justice, and he has been strengthened for the terrible ordeal through which he has passed at thoughts of the prayers those innocent children were nightly breathing unto heaven to deliver him from this fearful peril.

That picture you can make by bringing in a verdict of not guilty.

Oh! those magic words which unlock the prison door and set the captive free!

Gentlemen, remember there will come a time when you will stand before that Great Arbiter. There must be a verdict of not guilty on your cases before there can be unbarred to you the gates of the celestial city.

Here Mr. Watson walked up and down before the jurors, repeating to each

* In the beginning of this chapter you will recall that reference was made to "the public square was full of teams of various descriptions" and in the preceding paragraph we read "the large courtroom was dimly lighted by a half dozen candles and lamps". The last half century has been one of wonderful advancement and progress; automobiles and electric lights have almost entirely replaced the teams and lights referred to above. Many other wonderful inventions and discoveries have come along making the day and time in which we are living one of the greatest eras in the world's history. A thousand years from now, historians are bound to refer to it as one of such notable periods and, possibly, they may not find any other half century that will equal the one we are now in dating from about 1870 or 1880 to about 1920 or 1930.

the words "Not guilty" and calling them by name.

He concluded saying:

God knows if I could go away from this court room with the music of those blessed words, 'not guilty' ringing in my ears, and I could go to the embrace of my own sweet wife, feeling that Charlie McGregor had been restored to his, tomorrow would be a blessed Sabbath for him'.

We read in the newspaper reports that this beautiful and touching closing appeal affected the jury visibly. There was a stir in the court room as the argument ended. Judge Lumpkin began his charge. He made a full review of the law in the case, and then applied it to the facts as follows:

"It is not denied by the defendant that he killed Cody, but he contends that he did so justifiably. In order to enable you to decide whether or not his plea of justification has been sustained, you should ascertain and determine what occurred when the killing occurred, and consider the relations existing between the parties at the time, and the surrounding circumstances when the homicide took place. Was McGregor in actual danger of being then and there killed by Cody, or any felony committed on him by Cody, or were the circumstances at that time of such a nature as to excite in McGregor reasonable fears that he was in such danger from Cody. If there was such actual danger to McGregor, or if there were reasonable grounds for him to fear that then, and if he was not the aggressor, he had the right to kill Cody, and in doing so would be justifiable. On the other hand, if, at the time of the killing, Cody was either endeavoring by violence or surprise, to commit murder or any other felony on McGregor, and if McGregor was neither in danger from Cody, nor had any reasonable ground to fear that he was in such danger, he would not be justifiable in killing Cody. I have already read you the law, which shows that no provocation by words menaces or contemptious gestures can free a person who kills another from the guilt of murder. If, before the killing of Cody took place, he had used any offensive words to or of McGregor, or had made any attack on McGregor, this would not justify McGregor in killing Cody, or prevent such killing from being murder. I also charge you that a previous assault by Cody on McGregor, made a considerable time before the homicide, if an assault was made, would not justify McGregor in killing Cody. You may consider all that took place between the parties previous to the homicide, their conduct, relations and feelings towards each other, and that these things would justify the killing. The court tells you plainly and distinctly, they of themselves would not, but you may consider, for the purpose of deciding the question, whether McGregor was in actual danger from Cody when he killed him or had reasonable grounds at the very time to fear he was. If all these previous occurrences and transactions between the parties throw any light on the question they may be considered by you for that purpose. You may also consider them for the purpose of determining whether McGregor acted in a spirit of revenge and killed Cody maliciously. If he killed Cody on account of such previous occurences, and from motives of revenge, no matter how much he may have been wronged in the past by Cody, the killing was murder. If he killed Cody in self-defense he was justified.

The judge's charge being ended, the case was given to the jury late Saturday night. No verdict being reached by the jury at

midnight, Judge Lumpkin left the courthouse till Monday expecting to return at that time to receive the verdict. But it was not so. At half past eleven on Tuesday Judge Lumpkin entered the court room and called Mr. Baker the foreman of the jury and inquired if a verdict had been reached. Mr. Baker told him that there was a misunderstanding about a part of the charge, and the jury would like to have the charge repeated. At this time, Mr. Whitehead of the defense counsel stated that he had discovered some new evidence and asked that the case be reopened. After some delay on account of this move, the jury was called into the room and recharged. In giving the story of the dead-lock which seemed to have the jury gripped, we pass from Tuesday, the 15th to Wednesday, the 16th and quote again from a newspaper clipping in Mr. Watson's Scrap Book:

At noon today no verdict had been reached, and Judge Lumpkin had determined to discharge the jury and adjourn court. The orders for the payment of the court officers and bailiffs and every thing of the kind were drawn up, and Warren Superior court was just about to end, when Messrs Watson and Whitehead made a final and earnest appeal to the judge to hold the jury longer. They represent and believe that only one man on the jury is holding out against a verdict of acquittal, and that he ought not to be allowed to force a mistrial before giving him the fullest opportunity to agree with the others. It is a momentous issue to their client, and they earnestly urge the judge to wait yet a little longer. The judge finally consented that if the jury didn't agree today he would hold them till twelve o'clock tomorrow. No further appeals would be entertained after that, and if a verdict was not reached before that time he would then declare a mistrial and dismiss the jury.

The jury, of course, is not apprised of this decision, and, for all they know, may be kept there the rest of the week.

This day, fixed by Judge Lumpkin as the day to declare a mistrial, dawned and no verdict. It was disclosed, generally, after the verdict was reached, that juror, Mr. Baker, was holding out against the other eleven men. Again, we quote from the Scrap Book of Mr. Watson:

This morning when they entered the jury room and began the eighth day of their deliberations and imprisonment. Mr. Heath, a young juror who is not even a church member, appealed in prayer to God to soften the heart of the obdurate juror and move him to come over on the side of mercy, and not stand out one against eleven in an effort to blast the life of their fellow-citizen. It is said that young Heath's prayer was a remarkably eloquent and moving petition, and following right upon the mute appeal from Maj. McGregor's eyes* Baker could resist no longer and suddenly consented to a

* The newspapers quoted Mr. Baker as saying when explaining what he meant by the "look from Maj. McGregor's eyes" that "I meant this morning when we entered the court room. He was sitting there, and the look he gave me as I passed him made it impossible for me to hold out any longer against him." It seems that juror, Mr. Baker, had sent a message to the judge that a vrdict might be reached if he could have a conference with the judge; therefore, it was generally conceded that this juror was holding out, and possibly preventing the agreement on a verdict.

verdict which was as great a surprise to him as anybody else.

Mr. Watson was the recipient of many messages of congratulation and admiration on account of winning this celebrated case. This is shown by clippings and actual letters pasted in his Scrap Book.We are giving one written from Grovetown on the 19th of April by Mr. W. W. Hamilton, who evidenly was only an admirer, and could not be said to be prompted by close personal friendship as he addresses Mr. Watson as "My dear Sir" and closes with "Very respectfully and truly yours". Here is the letter in full:

I can't refrain longer from writing you a few lines of congratulation upon your success in the McGregor case, and victory over the giant criminal lawyer, Twiggs; in it you have won laurels that will cling to you through life; it is of more note and created a greater sensation than any case that has been tried in this section of Georgia for many years.

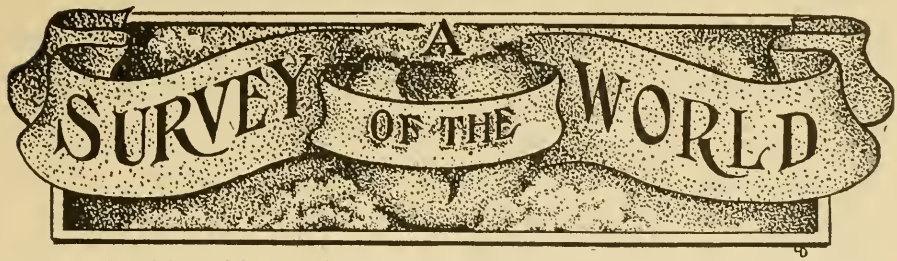
The names of Watson, Twiggs and McGregor are sounded on every side, Watson as hero and victor; it is common to hear men say that "Twiggs is not equal to his opponent Watson, that you are the peer of Stephens, Toombs, Cobb or any other man that ever lived in Georgia", and by men who disapprove the verdict of the jury, also, by Barnes' men.

Hoping that you will soon grace the hall of our National Congress, I am &c.

This shows how the "straws were pointing" in the Congressional race between Mr. Watson and Mr. Barnes which was now warming up and of which we shall have more to say in a subsequent issue.

IN PLEADING THE CAUSE OF THOSE WHO TOIL THOMAS E. WATSON SAID:

"You will find them in the shop where the anvil rings; in the mill where the spindles hum. You will find them in the wheat fields of the west, where, as far as the eye can reach, runs the yellow harvest in waves of gold. You will find them on the farm in the South—the dear, old South! where the cotton blossoms white and bediamonded with the morning dewdrops, blushes and becomes as pink as the rose under the kisses of the midday sun. I am proud to proclaim their creed."



In the New York Times, we noticed an account by wireless from Moscow telling us that Moscow's orphans were returning for the winter. These are the children that were orphaned by famine and the war. They are returning to the cities in bands of 5 or 10 under a leader or "ataman", who is hunting for a living for them by theft. Some of them now are comfortably dressed having stopped for a day or two at some home for such waifs and after they had received clothing and food for a short time they "skipped" as they called it. We are told that two million of homeless children are reckoned in 1922 as the result of war and famine. The Soviet Government has, according to the article referred to above, reduced this number to around 100,000. These refuse to stay put, but prefer to roaming adventurous life of the wolf-pack to the routine life of homes for such orphans. Further light is thrown on the general situation, as it was, by the following quotation:

A year or two ago there were abuses in these homes,—graft and under-feeding and even in rare cases deliberate cruelty—but the Moscow Workers and other Communist newspapers, spurred by the campaign of Lenin's widow, Mme. Krupskaya and the Chief Administration Spokesman, N. I. Burkharin, to aid homeless children, turned on the limelight.

Two items in today's newspapers show the altered picture now. One is about the arrest of the Director of the Odessa Children's Home because he put a spot of iodine on the tongue of boys using bad language, turned the hose on a small mass riot and sewed the shirts of a fighting couple together, "like Siamese twins," as the indignant Soviet reporter says.

Considering what little ruffians most of these youngsters are, the arrest seems hardly justified. But the other item helps to explain, saying:

"At several homes near Moscow the Children's Councils voted for the admission of adults. The directors of the homes petitioned the authorities that this practice be abandoned."

What would the management of an American orphan asylum think of this extension of the inmates' privileges?

In thinking over this statement, we are reminded that solicitors yet are to be found ready to take our contribution for the orphan in the Near East. Doubtless this rescue work is commendable, but we wonder if the Soviet Government gets all the credit for the money that we give towards this charity. From the above, it is the Soviet Government that has

reduced the 2,000,000 to around 100,000. Now it may be that the Soviet Government has done it all, but we thought that our money was getting in somewhere. However, that 100,000 that will not submit to home discipline, constitute a most dangerous area in the body politic and will sooner or later come to the top of current events as the criminal class. These will not all be in Russia at that time; they will seep out to other countries and our America is not free from the influx of this flotsam of society—especially, if we open our doors to immigration and do not exercise the closest jurisdiction over the imigrants as they seek to get passage to our shores—then there are our borders (Canada and Mexico) that must be watched. In fact, the world is geting so close together that such a horde in Russia threatens to become a menace to our government and it is up to Russia to forcibly curb THESE CRIMINALS IN THE MAKING if she is to get our approval and diplomatic neighborliness.

* * *

ITALY ENDS POPULAR ELECTIONS appeared, not long since, in the Literary Digest as a headline over a symposium discussion of this subject. Some of this article may be interesting when interpreted in the light of our own free government. Italy, as we know, was the land where the old adage "vox populi, vox Deii" originated but under the Dictator Mussolini it seems that this boasted "voice of the people is the voice of God" slogan has been cast into the discards. We read that the official Fascist newspaper Popolo Di Roma takes the view that "the sentimental and unsound ideas loosed by the French Revolution, which in turn were inspired by the American Revolution, are defunct. We are quoting the summary of the dispatches touching this subject as given by the Newark News:

"The Chamber of Deputies will be continued, altho reduced in numbers. So far as the people are concerned, it will be stript of politics. It will be a handpicked body of Mussolini henchmen. Geographical units will be superseded by economic units. Such of the people as are certified as active contributors to the advancement of the nation will be divided into guilds or corporations, instead of States or Provinces.

"Each corporation will nominate a certain quota of candidates for the Chamber of Deputies. The Fascist Grand Council will cull these quotas, throwing out any candidates whom it does not believe to possess sufficient Fascista fervor, and filling the ticket with its own candidates.

"Mussolini and the Grand Council reserve the double right of deciding, first, whether the candidates they nominate are fit persons to be their economic representatives, and, second, whether they are politically satisfactory. Since the Grand Council is nominated by Mussolini himself, the system is merely a device for letting the people think thay have some say in their own affairs."

The Digest refers to the matter in the following paragraph:

The great majority of American editors, however, seem to resent the Mussolini doctrine. "Manifestly, the situation in Italy is the exact reverse of what prevails in the United States," observes the Chicago Daily News, and the Journal of Commerce of that city finds the Mussolini electoral reforms "remarkably similar to those introduced into Russia by the Bolshevists." "They come close to abolishing all the individual liberties of the Italian people," agrees the Philadelphia Inquirer, "and brings the nation as near to pure despotism as is possible in this age."

* * *

THERE IS A CRYING NEED, acording to a plea made by Chief Justice Taft, at the National Conference for the Reduction of Crime. Justice Taft would have this arm of the law, the jury, strengthened; such a plea from such a source should be the occasion for Mr. Citizen to "sit up" and "take notice". The jury system is firmly woven into the woof of our government; we can not supplant it. But the citizen who is called upon to serve can help to improve it. The Chief Justice is quoted as saying, "A further examination of the methods by which jurors are selected so that jurors of weak intelligence, of little experience and subject to emotions easily aroused" &c. is urged as a method of bettering the juries, according to an editorial in the Palm Beach Post recently. The same editorial quotes Mr. Taft further as saying, "Exemptions from jury service ought to be cut down and society ought to be able to secure a jury that approaches the issues with a sense of its obligation to enforce the law. The country has been aroused to the necessity of bettering our legal machinery for the prosecution of crime. Public opinion as manifested in the public press has created a demand for investigation". The Post thinks that "These words were interpreted to be Mr. Taft's reaction to the mistrial in the Fall Sinclair case."

To the above might be added another case recently concluded. On December 10, the press carried in big headlines LILLIENDAHL SLAYERS GET TEN YEARS. Mrs. Lilliendahl and Willis Beach were convicted according to the jury's verdict of manslaughter for the killing of the woman's aged physician husband at May's Crossing, New Jersey on September 15 last. The presiding judge at this trial, Judge Campbell, is quoted in the Palm Beach Times thus:

Why the jury returned a verdict of voluntary manslaughter, Judge Campbell said he did not know. It might well be, he said, that doubt did exist in the minds of some of the jurors. However, he continued, the case did not go to the jury on any other theory but that a crime had been committed and the jury had understood his charge before being given the case last Wednesday evening.

"This crime," he continued, "was beyond question murder in the first degree."

Justice Campbell then explained that the extreme penalty for voluntary manslaughter was a prison term at hard labor up to 10 years in state's prison and a fine of $1,000 or both. He then said he would impose the maximum prison sentence of 10 years.

He gave the limit of the law, 10 years at hard labor. It is evident, that this trial judge was convinced that the verdict of the jury convicting of "voluntary manslaughter" should have been "murder" and he did not hesitate to say so. Indeed, THERE IS A NEED FOR BETTER JURIES that our courts may not be made the channels for criminals to escape, but on the other hand come up to the exalted realm intended for them to function and be institutions where justice is dispensed and the constituted laws of the land upheld.

* * *

EUROPE IS IN DANGER OF WAR is the opinion of Senator Thomas of Oklahoma who made a visit across the Atlantic this summer. His opinion is given in the United States Daily. Being somewhat of the same opinion as Senator Thomas, though seeing it a little further off than he seems to visualize it, we thought that his opinion might be interesting, to say the least of it:

France is endangered on the south by Italy. Italy has a great army of 750,000 men, all uniformed, trained, and equipped for action. All of Italy is organized like an army—every man takes orders from someone higher up; that is, except Mussolini.

"Mussolini is Italy. The Italian nation is prosperous. Everybody there is at work. The Italians have great hopes for the future. To realize those hopes it will be necessary to acquire more territory for colonies of their people. Their factories and stores are allowed to make only a certain amount of income, and the balance of their income is put into a national fund for improvements of various kinds. The substantial business interests there are not very enthusiastic about giving so much of their profits to the State. When Mussolini feels that his power is questioned, he will have to devise some plan to justify his absolute power, his great prestige. It would be natural then to stir up sentiment for acquiring additional territory.

"In my judgment, before very long Italy will be at war. Probably that war will be with France first. Of course, France is so impoverished that it cannot protect itself. France has an army of 600,000 people. France is without resources or friends among the nations that would come to its assistance.

"No nation now feels disposed to provide an army to go to the assistance of another nation. France, being without resources, would, in my opinion, be unable to protect itself more than a short period. Germany knows that; so do the world statesmen generally. For this reason the German government undoubtedly, in my opinion, will soon notify the French to evacuate what Germany claims to be German territory. If France refuses, the clash will come then. What the outcome will be is merely speculative.

* * *

JERUSALEM, THE HOLY CITY of song and prophecy is given considerable prominence in the Deeember number of the NATIONAL GEOGRAPHIC MAGAZINE in the PAG-

EANT of JERUSALEM, in which many pictures and pages of interesting reading matter cover this historic city of the past and one, that, according to prophecy is to be restored for God's chosen people, the Jews. The first two paragraphs contain so much information that we can not forbear giving them to our readers:

No City in the world has had so much written about it as the Holy City; none is more worthy of description. Fourteen times destroyed; each time has it raised its dignified head in triumph.

The capital of the Land of Three Faiths remains unique, maintaining its position not by towering skyscrapers, Byzantine art, or Roman architecture, but by sheer personality. Centuries of religious fervor, of pilgrimage, of historical event, of great actions, have given it distinction.

Almost as sacred in the eyes of the Moslems as are Mecca and Medina, Jerusalem is a place of pilgrimage for the Moslem world. For the Jewish people it is the City of Cities, toward which their thoughts ever turn. It is the first city Christians hear of at their mother's knee.

* * *

THE DEMOCRATIC PARTY:

It is with regret that space forbids a complete reproduction of Senator Cole Blease's speech delivered at Bishopville, S. C., November 24, 1927. This address is published in the Congressional Record for Tuesday, December 14, 1927 (vol. 69, No. 8). We are quoting briefly.

"We must remove the office of the chairman of the Democratic National Committee in Washington from next door to the office of Thomas F. Ryan. We must let our national Democratic Chairman know that we are not subservient to the dictation of Ryan and his crowd. We must let the world know that when Ryan sends his agents to the west to investigate political conditions and to see if his candidate can be elected that he, Ryan, is not the dictator of the Democratic Party.

We must let our leaders know that going duck hunting, and eating the food of galvanized and climatized Yankees, and being entertained in the homes in New York of the agents and employees of Wall Street, drinknig their wine and liquor, is not sufficient guarantee to Southerners that we will be treated right. These clandestine agents, calling themselves Democrats and leaders of Democracy who are serving the money power, to wit: The Morgan-Rockefeller and like interests, the Steel Trust, the Oil Trusts, the Power Trust, the Gun Trusts, the Armor-plate Trust (the very implements of war), the railroads, the hydro-electric power companies, and all other money power and corporate interests; yet say, that they belong to a party that is for peace and that stands for the relief of the farmer, the cotton-mill men, the railroad employees, the clerks, the merchants and the other people of this country who make their living by the sweat of their face, should be told in no uncertain terms that southerners are no longer to be lead by such leaders and are no longer willing to submit to dictation through them from the great interests which they represent, and that we do not propose to sacrifice the Constitution of this country, the enforcement of the laws of this country, and the control of the people of this country to any such men or methods, and that the real Democratic Party does not indorse their methods."

THE NEW YEAR

BY

THOMAS E. WATSON

Lead us gently, Father Time, as you take us to the portals of the New Year.

We know not what may be within; and our souls are burdened with fear, as we stand here at the door.

Lost, forever lost, is the Confidence with which we used to go bounding into the New Year—as revellers hastening to the feast.

We have met the Unforeseen so often, have mourned where we thought to have rejoiced, been trampled upon amid the horrors of panic and defeat, where we had so stoutly fought for victory and reward, that our hearts are sadly subdued.

We did not seek this awful life-woe, Father Time.

Thrust, from some great outer darkness into the hurly-burly called Life, we gaze upward at the stars, in helpless ignorance of what it all may mean; and some irresistible force pushes us, pushes, us, swiftly, inexorably, onward to another outer darkness that fills us with speechless awe.

Have mercy on us, Father Time. We have been beaten with many stripes, are covered with many wounds.

God! How we have suffered!

We knew nothing at the beginning, and we know but little now; and for every lesson we have learned, we have been made to pay in heart-aches and scalding tears.

Always struggling, often down, always anxious for the morrow, often in torture today, we have stumbled forward, Father Time, still looking for the smooth road and the sunny sky, and the bright companionship of success and peace.

Shall we never see them, Father Time?

We shudder when we think what you did to us during the Old Year, Father Time.

Ah, but you were hard on us—bitter hard. Our little ones panted for a breath of fresh air, Father Time: and they died like flies, in noisome, reeking, crowded tenements, because there was not, in all God's universe—where there's light and air for every flower that flecks the field—a breath of fresh air for the little children of the slums.

Ah, it was pitiful, Father Time!

Our feeble ones, young and old perished miserably of cold and hunger, in the midst of a land that worships the Good God, and amid such an accu-

(Continue on Page 429)

The Watsonian

"Not until tyrants have found a way to kill justice and to chain the thoughts of men will they ever be able to put bad laws where they are safe for the future."—Thos. E. Watson.

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Editorial Notes

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THE NEW YEAR:

"Lead us gently, Father Time, as you take us to the portals of the New Year.

"We know not what may be within; and our souls are burdened with fear, as we stand here at the door."

Surely there has never been a year in which the plain, liberty loving, people have had more at stake than they will have in 1928.

You ask what is the outstanding issue and we answer: THE ROMAN CATHOLIC CHURCH IN AMERICAN POLITICS.

Much, indeed, have we discussed this subject in 1927. We have tried hard, very hard, to arouse our readers to the sense of danger that awaits this nation in the approaching year.

The Fight Is On! The Catholic Church's campaign of 1928 will not be a campaign incubated over night because for many years the Popes of Rome have had their eye on America. Little by little have they usurped authority until they are well intrenched in our Government.

Rome is not and never will be reconciled to democratic principles and republican institutions.

The law of the Catholic Church prohibits freedom of conscience and worship; prohibits liberty of speech and of press; prohibits civil marriage and secular education; prohibits separation of church and state; prohibits the subordination of ecclesiastical law to civil authority; prohibits popular self-government and teaches that Protestants may be killed without sin.

Religious wars were never known to mankind, before the Roman Catholic Church introduced them.

Instruments of torture for church purposes were never

known until Popes ordered their use and built underground dungeons in which Protestants and Jews were hideously tortured.

Our progenitors protested against these hideous crimes and this country was established as we all know by these forefathers who protested against the Catholic church in the old countries.

Now we are protesting against the Catholic Church of Rome because they are seeking to capture this nation established on principles which are absolutely foreign to the laws of that Church.

We are "intolerant bigots" simply because we advocate the same principles cherished by the founders of this nation.

WHAT ARE WE TO DO? We have only one weapon and that is OUR BALLOT. If we want a government owned, controlled, and dominated by a foreign Pope then there is no need for worry. If we want a Government which will function as our Constitution directs then let us defeat the movement on foot to place a Catholic in the White House and a forward step in that direction will be made. But this is not all. We must place in power a party which not only opposes the Catholic Church but a party which will have leaders with convictions so strong that they will wrench from the hand of Wall street, its trusts and money interests, the special privileges it now enjoys from our Government. The Government must be operated for masses instead of a favored few.

With such undertakings confronting us in 1928 there is no wonder **"our souls are burdened with fear, as we stand here at the door"** of the new Year.

* * *

INCOME TAX:

Certain members in Congress said they opposed the INCOME TAX feature of the tax bill because it was too complicated and it was necessary for the wealthy people to hire lawyers at a great expense to comply with the measure.

That is weak argument against a law which undertakes to shift the burden of taxation from the shoulders of the people who produce the wealth. Would to God that we had more laws which would tax hidden bonds, mortgages, etc., that yield a gracious income.

The tax burden has always been borne by the people who produce the wealth. The farmer and laboring man are taxed not only for what property they own but by a tariff system which is nothing but robbery.

The citizens who are reaping the harvest from the labor of the plain people should be taxed, and taxed heavily. Let it be hoped that Congress will strengthen our income tax laws instead of weakening them.

THE SUPREME COURT:

Jay W. Forrest writing in THE MONTHLY BULLETIN published at Albany, N. Y. gives a list of 21 appointed Judges who received their appointments from Gov. Alfred Smith during his tenure of office. It is significant to note that each and every one of these twenty-one Judges is a Roman Catholic.

"THE PROTESTANT" published in Washington, D. C., comments in this regard as follows:

"A large per cent of the Justices of the Supreme Court of the United States are now well advanced in years. Several of them are over seventy. One is approaching ninety. The President elected next year will probably appoint a number of men to that great tribunal. Similar conditions obtain on the bench of the circuit courts of appeals and the district courts of the United States. The whole personnel of the federal judiciary is appointed by the President by and with the advice and consent of the Senate."

"One term of a wet Tammany Roman Catholic in the White House would be able to entrench papal influence on the bench for more than twenty years. In that time the whole spirit of our institutions could be overturned by judicial construction. The wreckage could never be fully repaired. Outspoken and recalcitrant statesmen and patriots could easily be silenced and crushed by abuse of judicial power. Such a regime could extinguish our liberties. None but Americans must control the White House, the halls of Congress or the bench."

ALEXANDER H. STEPHENS

STEPHENS' STATUE UNVEILED BEFORE 1500 GEORGIANS was the daily press report of the occasion of unveiling this statue in the Hall of Fame at Washington, D. C. Mr. Stephens was dearly beloved and admired by Thomas E. Watson and, perhaps, has more to do with influencing Mr. Watson in the early years of his career than any other mortal. This close friendship has already been noted in these columns in the life of Mr. Watson by his grand-daughter, which is appearing serially. If Mr. Watson had been spared by the "grim reaper, death" till today and had witnessed the unveiling of this statue of the great Georgian in our National Hall of Fame, no tongue or pen would have been more eloquent in eulogizing this greatest statesman Georgia ever produced. The first paragraph in the Atlanta Constitution as taken from the Associated Press is an epic in itself. Here it is: "Washington, D. C. December 8—(AP)—Once refused to sit in the United States Senate because of ill feeling immediately after the civil war, Alexander Hamilton Stephens, Vice President of the Confederate States of America, came today to sit in marble in the Statuary Hall of the National Capitol." This startling statement shows how time changes things and how

the deeds of men live after them and that a man's greatest honors seldom are cotemporaneous with his life.

* * *

During the next several months we will no doubt hear a great deal about Stephens' opposition to the American Party, Let us quote from Watson's "IS THERE A ROMAN CATHOLIC PERIL?"

THE KNOW NOTHINGS

Undoubtedly, one of these periodic visitations was the American Party, whose enemies termed its members THE KNOW NOTHINGS. Give a dog a bad name and hang him; and keep on hanging him, if those who hanged him the first time want it done again.

The American Party made the mistake of trying to control politics with a secret society; and they not only encountered the fiercest opposition of the papal secret societies, which do control politics wherever they can, but also of that larger element, the men who believe that political fights should be made in the open.

In that great struggle of the antebellum period, the American Party found itself antagonized by powerful debaters, like Alexander H. Stephens of Georgia, and Henry A. Wise of Virginia. The motives of these old-line leaders were not unmixed: they saw very well that a new movement, not originating with themselves, would almost certainly bring other Richmonds into the field, and that the sceptre would pass to other hands.

Besides, the time was not yet come for the anti-papal party to succeed. The papists of this country were too few and too conciliatory. They had made no record of persecution. They had not asailed our schools. They had not revealed the slightest intention to override our marriage laws, our property laws, our fundamental principles of free speech and free press. They had not gained control of our great cities. They had not maintained lobbies, during sessions of legislatures and of Congress. They had not established their censorship over the daily press and public libraries.

When the American Party sprang up, the memories of 1812 and 1776 were fresh in the public mind. There was Charles Carroll, the Signer of the Declaration of Independence; and there were the Irish soldiers who fought so gallantly on land and sea.

Alexander H. Stephens and Henry A. Wise could point to these patriots, as splendidly convincing evidence of the loyalty of American Catholics. No one was disposed to discount the testimony by referring to the intense hereditary hatred of the Celt to the Saxon, the Irishman of Ireland to the Englishman who had conquered and outraged his country—Pope Adrian IV. having sold to King Henry II. the permission to commit the titanic wrong.

Mr. Stephens also aluded—of course! to the well-thumbed Maryland Charter of religious liberty, wherein the liberty stops very far short of being large enough to tolerate Unitarians, Deists, Atheists, Agnostics, Buddhists, Mohammedans, Confucianists and Israelites.

Mr. Stephens did not explain, that in Rhode Island the Baptists had already established freedom of worship, before Lord Baltimore came down to settle among powerful Protestant neighbors, whose recollections of popish atrocities in the Old World was so fresh and so rankling, that he was not allowed to settle among them at all. So he left Virginia, and planted his little Catholic colony on the other side of the Potomac. And feeling very apprehensive of Protestant retaliation, which he knew was humanly possible,

he said to the stronger party, "Let us have peace."

You will remember the fable of the cock and the horse; and will recall that the rooster said to the quadruped, "Let us not step on each other."

If Mr. Stephens had been asked to cite a single, solitary instance where the papists have tolerated a **non-papist Christian minority,** he would have been stumped.—**There is no such instance in history.** By the fundamental law of popery, there cannot be. The very life of popery is relentless intolerance and persecution. Her very heart's blood is in her slogan—

I am the only true church; there is no salvation outside of me; mine are the keys of earth and heaven and hell; and it is a part of my **duty** to punish obstinate disbelievers, and to **"compel them to come in."**

* * *

THE PRAYER BOOK:

By a vote of 247 to 205 the House of Commons rejected the revised prayer book. It will be remembered that the House of Lords had formerly adopted the new prayer book.

The Popes of Rome have for sometime been desirous of controlling the Church of England. Heretofore, the Church of England has kept to the Protestant's side, but if the proposed prayer book had been adopted England would have been Catholic in less than a generation. In the fight which developed in the House of Commons, the bishops of the church of England were accused of surrendering to the Catholic Church. We quote from Sir William Joynson - Hicks, the Home Secretary:

"Romish practices, he said, had been tolerated in the Church of England for the last twenty years. The Bishops could not deal with them so they proposed to surrender to them."

Protestant America, open your eyes and investigate for yourself the results where **Rome Rules.** Don't let the tolerant press tell you that Rome has no interest in the Candidacy of a Roman Catholic for President of the U. S. **That is a lie!**

ROMAN CATHOLIC HIERARCHY

BY

THOS. E. WATSON

CHAPTER XI.

Council of Trent forbids Bible-reading; Roman Catholic priests keep knowledge of Bible from their people, as far as possible; Must rely upon him for knowledge of the Scriptures; Madonna-worship irreconcilable with the New Testament; Quotations from Lina Eckstein's book.

The Romanist Bible is a comparatively modern and corrupt version of the Scriptures.

It was not put in shape until more than 1,570 years after Christ.

The original Vulgate manuscript is kept at the Vatican, under lock and key, watch and ward, not because it is so precious, but because a free inspection of it would disclose its modern makeup, its many mistranslations, its sacrilegious interpolations, and its downright forgeries.

The Greek Catholic Church always preserved the Bible; and this older branch of the Christian faith has a more venerable and more correct copy than the patchwork Vulgate, hidden away at Rome.

The Armenian Christians are older than the Roman papists, and have an older Bible. The same thing is true of the Nestorians.

Consequently, there never was a day when the world had to depend upon Romanism for the Book.

The Catholic Christians of England had the Scriptures, long before Augustine prevailed upon the Saxon king to conquer these primitive, independent Christians, and to put the yoke of Rome upon their unwilling necks.

The Catholics of Ireland had the Bible in Patrick's day, long before the Pope sold to the Norman marauder (Henry II.) the right to conquer these primitive, independent Christians, and subject them to the despotic rule of the papacy.

Jerome's Vulgate is but a Latin translation from the original Hebrew and Greek manuscripts—a very faulty translation, at that.

There never was a day that the Jews did not possess the Old Testament, and for many generations after Jerome's traslation, the Eastern Catholics (Greek) possessed the original manuscripts of the New Testament.

What did the Popes do with those original manuscripts, after they had tinkered with them so often?

Jerome's version hung fire a long while, but was finally received into papal favor. The Council of Trent adopted it. Yet Pope Sixtus V. ordered a new edition, twenty years afterwards.

The infallible Sixtus V. published this new Bible, saying that he had corrected it with his own hand, "from certain knowledge, and from the plentitude of Apostolic power;" and he decreed, officially, that it should be received, "without any doubt or controversy."

Nevertheless, another infallible Pope (Clement VIII.) repudiated the

edition which his apostolic predecessor had, as he said, "corrected with our own hand," and had decreed to be as perfect "as it can be."

The Romanists now revere, as the true Bible this third attempt at a correct translation, although the preface admits that "some things were changed."

One man made the Jerome Bible: one man made the Sixtus V. version; perhaps several worked together on the Clement VIII. edition; but there were fifty of the best scholars in the world, who laboriously toiled in concert to give us the King James Bible.

The Protestants remain satisfied with their translation; but even now, the Romanists are again tinkering on the Book, preparing a new translation, under the direction of the Abbe Gasquet, thus showing that neither the Council of Trent, the mediaeval popes, nor the millions of Catholics who took their Gospel from the priests, had a trustworthy Bible.

The fourth rule of the Index, following the Council of Trent, reads as follows:

"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it; and this permission they must have in writing.

But, if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary.

Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the book, to be applied by the bishop to some pious use and be subjecteed by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense.

But regulars shall neither read nor purchase such Bibles, WITHOUT A SPECIAL LICENSE FROM THEIR SUPERIORS."

Catholic laymen have no right to use their own brains, and their own conscience, on the most tremendously important question that can agitate the human soul.

Christ said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify for me."

The Pope says: Do not search the Scriptures, without a written permit from some other man; and I am the potentate to appoint that man,, and he will prevent you from seeing that the Scriptures do not testify for me!"

St Alphonsus Liguori, the favorite theologian of the Vatican, says:

"The Scriptures may not be permitted in the vernacular tongue, as also they cannot be read without permission."

Cardinal Bellamine, another Vatican favorite, says:

"The Catholic Church forbids the reading of the Scriptures by all, without choice, or the public reading or singing of them in vulgar tongues, as it is decreed in the Council of Trent."

Not until martyrs like Tyndale had lost their lives for the translation of the Bible did the people have access to it.

Because Tyndale brought to mankind the light from on High, the Pope strangled him, and burnt his body to ashes!

(Of course, Wycliffe had made a translation of the New Testament into English; but this was previous to the invention of movable types; and every copy of the Wycliffe Bible had to be made by hand: consequently, there were not many people of the middle and lower classes who could ever have seen one of these books.)

Roman Catholics are educated to look to the priest in all matters. He is their Shepherd: they must rely upon him for guidance, for knowledge of the Gospel, for the forgiveness of their sins, for their soul's salvation. Sworn servitor of the infallible Pope, he cannot sin, he cannot err; he cannot mislead. Having him, the faithful need nothing more. Having him, they do not need the Bible. Why read and think? To peruse the Scriptures, and agree with the priest, were a waste of time. To read them, and differ from the priest, were heresy. To this state of mind the priests seek to bring the laity, for fear the laity will read the Bible and discover that Roman Catholicism is not there.

For example—

What intelligent Catholic could study the New Testament without being impressed by the fact that Christ, during his ministry, paid no considerable attention to his mother? There is no evidence that he was even in the habit of visiting her. And do we not, all of us, recall the somewhat surprising passage which records how his mother and other members of the family came to where he was teaching, desiring to see him, and how he declined to yield to their request?

The verses are so remarkable, and seem to me to have such an important bearing on the subject of Mary-worship, that I give them, in full, as they appear in the Gospel of Matthew and Mark:

"While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him.

"Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

"But he answered and said unto him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren!

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

"The same day Jesus went out of the house, and sat by the seaside."

"There came then his brethren and his mother, and, standing without, sent unto him, calling him.

"And the multitude sat down about him: and they said unto him, Behold thy mother and thy brethren without seek for thee.

"And he answered them, saying, Who is my mother or my brethren?

"And he looked round about him, and said, Behold my mother and my brethren!

"For whosoever shall do the will of God, the same is my brother, and my sister and mother."

It is true that, in his dying hour, he recommended his mother in a purely human way to his favorite disciple; but even here the words are more formal that loving. "Woman" is not an affectionate word, when addressed to one's mother; and there is most assuredly no hint that Christ regarded her as a deity.

Now, fix these ideas in your head:

(1) That there was absolutely no trace of woman-worship among the Jews.

(2) That throughout the Old Testament women are treated as distinctly inferior to men;

(3) That neither Christ nor his disciples paid any special deference to his mother;

(4) That she had no part whatever in his ministry;

(5) That when she and his brothers went to visit him, asking that he come out to them, he flatly refused to go.

(6) That he repudiated the idea that his mother and brethren were any more to him than were the people in the house wherein he was teaching.

(7) That even when his discoourse was ended, he did not go to his mother and brothers; but "went out of the house and sat down by the seaside."

Such is the positive testimony of both Matthew and Mark, the two corroborating each other in the most convincing manner. Really, the incident need not have been related: it was not at all necessary to the essentials of the narrative. But it was one of those details which fasten themselves on the memory, when more important facts aree forgotten. What it proves conclusively is—

Jesus Christ wished the world to know, that all mothers, all sisters, all brothers, were as much to him, as were the woman who gave him birth, and the brethren born of the same womb.

When you digest that thought, you realize its enormous value to Protestantism. Those two passages of the Gospel totally destroy the foundations on which are built the adoration of the Virgin Mary. The casuist doesn't live who can reconcile Madonna-worship with the New Testament.

In a preceding chapter, it was explained that the heathen of the Roman

empire took possession of the Christian religion and paganized it. Church festivals, ceremonials and vestments went from the old religions to the new. The Roman Catholic creed and practice of today is a blend, composed partly of Buddhism, partly of Numaism, partly of Zoroastianism, partly of Mylittaism.

So far as the deification of the Virgin Mother is concerned, it can be traced as accurately as we can follow the rise and fall of Rome.

In Jameson's Legends of the Madonna, we read:

"It is curious to observe, as the worship of the Virgin mother expanded and gathered in itself the relics of many an ancient faith, how the new and the old elements, some of them apparently most heterogeneous, became amalgamated, and were combined in the earlier forms of art."

Just how the pagan symbols of portraiture were borrowed by the Roman Catholic artists who first began to represent, in marble and in painting, the Virgin Mary, was vividly shown in Cut No. 1 of Chapter X. (In the light of Mrs. Jameson's historically correct statement, turn to preceding chapter, and study again the cuts of the various Virgin Mothers of the religions of antiquity.)

Any Roman Catholic who wishes to know by what process, and by what authority, paganism took possession of his Church, should read the papal orders issued by Pope Sergius, of the Seventh Century. For the express purpose of having the heathen celebrations become associated with the Virgin Mary, he ordered that her festival should take place on the holy day of the pagans. In fact, practically every religious celebration of today in Catholic lands, is held on the holy days of the heathen—the pagan rite being almost exactly copied by the Roman priests.

Lina Eckenstein, in "Woman Under Monasticism" (Macmillan & Co., New York), furnishes some illuminating facts:

"The harvest festival is coupled in some parts of Germany with customs that are of extreme antiquity. In Bavaria the festival sometimes goes by he name of the 'day of sacred herbs,' krauter-weihtag; near Wurzburg it is called the 'day of sacred roots,' or 'day of bunch-gathering,' bushelfrauentag. In the Tyrol, the fifteenth of August is the great day of the Virgin, grosse frauntag, when a collection of herbs for medicinal purposes is made. A number of days, frauentage, come in July and August and are now connected with the Virgin, on which herbs are collected and offered as sacred bunches either on the altar or Our Lady in church or chapel, or on hill-tops which throughout Germany, are the sites of ancient woman-worship. This collecting and offering of herbs points to a stage even more primitive than that represented by offerings of grain at the harvest festival.

"In a few instances the worship of Mary is directly coupled with that of some heathen divinity. In Antwerp to this day an ancient idol of peculiar appearance is preserved, which women, who are desirous of becoming mothers decorate with flowers at certain times of the year. Its heathen appellation is lost, but above it now stands a figure of the Virgin.

"Again we find he name of Mary joined to that of the heathen goddess Sif. In the Eiffel district, extending between the rivers Rhine, Meuse and Moselle, a church stands dedicated to Mariasif, the name of Mary being coupled with that of Sif, a woman-divinity of the German heathen pantheon, whom Grimm characterizes as a giver of pain. The name Mariahilf, a similar combination, is frequently found in south Germany, the name of Mary as we hope to show further down, beng joined to that of a goddess who has survived in the Christian saint Hilf.

"These examples will suffice to show the close connection between the conceptions of heathendom and popular Christianity, and how the cloak of heathen association has fallen on the shoulders of the saints of the Christian church. The authorities of Rome saw no occasion to take exception to its doing so. Pope Gregorious II. (590-604) in a letter addressed to Melitus of Canterbury, expressly urged that the days of heathen festival should receive solemnity through dedication to some holy martyr. The Christian saint whose name was substituted for that of some heathen divinity readily assimilated associations of the early period. Scriptural characters and Christian teachers were given the emblems of older divinities and assumed their characteristics. But the varying nature of the same saint in different countries had hardly received due attention. St. Peter, of the early British church, was very different from St. Peter, who in Bavaria walked the earth like clumsy good-natured Thor, or from St. Peter who in Rome took the place of Mars as protector of the city. Similarly the legends currently told of the same saint in different countries exhibit markedly different traits.

"For the transition from heathendom to Christianity was the work not of years, but of centuries; the claims made by religion changed, but the underlying conception for a long time remained unaltered. Customs which had once taken a divine sanction continued to be viewed under a religious aspect, though they were often at variance with the newly-introduced faith. The craving for local divinities in itself was heathen; in course of time the cult of the saints altogether remoulded the Christianity of Christ. But the Church of Rome, f r from opposing the multitude of those through whom the folk sought interces i n with the Godhead, opened her arms wide to all.

"At the outset it lay with the local dignitary to recognize or reject the names w ich the folk held in veneration. Religious settlements and church centers gulated days and seasons according to the calendar of the chief festival the year, as adoptd by the Church at Rome; but the local dignitary was at rty to add further names to the list at his discretion. For centuries there v o need of canonization to elevate an individual of the rank of saint, the in. g of his name on a local calendar was sufficient. Local calendars went efinately, swelling the list of saintly names till the Papal See felt called to interfere. Since the year 1153 the right to declare a person a saint n altogether with the authorities at Rome."

THE NEW YEAR

(Continued from Page 417)

mulation of wealth as was never known before since the morning stars looked down upon a newly-made world.

Poverty, crime, vice, drunkenness, riot, war, famine, pestilence, earthquake, and conflagration have glutted their awful appetites upon us during the Old Year, Father Time. To what are you leading us in the New?

Will the heart of the world grow harder and harder, Father Time?

Will the greed of human avirice demand still larger sacrifice of human lives?

Will the selfishness of Classes gorge itself still further upon ravenous conquests, and remorseless exploitation?

Shall the cry of the white slave never reach Heaven, Father Time?

Shall the song of the angels who hung over the infant Christ, never throb, a living principle, in man's government of man?

Is the reformer always to the the martyr, Father Time?

Is wrong never to be dethroned?

Oh, Father Time! We tremble as we feel you leading us toward the door of the New Year. Beyond that portal we cannot see, and we dread it—as children dread the dark.

Deal gently with us in the New Year, Father Time.

Give us strength to bear the cross—for we know that we must bear it.

Give us courage for the battle, for we know that we must fight it.

Give us patience to endure, for we know that we shall need it.

Give us charity that thinks no evil, and which will stretch forth the helpful hand to lift our weaker brother out of the mire, rather than the cruel scorn which passes him by, or thrusts him further down.

Give us faith in the right which no defeat can disturb, and no discouragement undermine.

Give us the love of truth which no temptation can seduce, and no menace can intimidate.

Give us the fortitude which, through the cloud and the gloom and the sorrow of apparent failure, can see the distant pinnacles upon which the everlasting sunlight rests.

Give us the pride which suffers no contamination, no compromise of self-respect, no wilful desertion of honest conviction.

Give us the purpose that never turns, and the hope that never dies. And, Father Time, should the New Year, into which you are taking us, have upon its calendar that day in which the few that love us shall be bowed down in sackcloth and ashes, let that day, like all other days, find us on duty—faithful to the end.

LETTERS FROM THE PEOPLE

THE HONESTY OF AL SMITH

To the Editor:

The New York Times, in printing Governor Smith's letter to Mr. C. C. Marshall, commented as follows:

"The very jewel of his (Gov. Smith's) life has been his unquestioned integrity. . . . . And when he stands up before the whole country as a good Catholic, and declares that in all civil matters the church is subordinate to the State, the old charges that this is not true cannot be raised again without accusing Alfred Smith of falsehood. It will require hardihood to do that. There may be hereafter hole-in-corner whisperings about the danger of such a man in the White House; there may be gossip in the cellarage, hints, nudges, winks, innuendoes, but no one will come out into the light of day and assert that Governor Smith is a liar."

I agree wih the New York Times that the "honesty" of Governor Smith is the crux of the Roman Catholic question at the present time. People are thinking and talking about the Roman question by the light of the honesty of Governor Smith, and one is, as it were, obliged to take up the subject from this point of view. Moreover, if a presidential election is to turn on the question of Governor Smith's "honesty" with regard to the Roman question, it is absolutely necessary to examine his statements about that question with care.

Mr. Smith has arrived at the point in his career where he makes his bow to the American people at large as a possible candidate for the presidency. The people want to know where he stands on the Roman Catholic issue. His letter to Mr. Marshall is devoted to that issue. Is this letter an honest utterance?

In it Mr. Smith takes the ground that there is no such issue in American politics as the Roman church. He has never heard of such an issue. The people who talk of such an issue, he says, "have dragged their thesis from the limbo of defunct controversies."

And yet the proposed nomination of Smith by the Catholic wing of the Democratic Party raised such a storm in the Convention of 1924 as almost to split the party. North and South, East and West, rocked with it. Smith's name was thereupon withdrawn. One is driven to reflect that if the roaring of that Convention could not teach Smith that the issue existed, he is hard of hearing.

That the Roman Catholic issue does exist all over the country and has been growing hotter every day during the last fifty years, is known to every man, woman and child in the land. Only two men have ever forgotten it for a moment. Their names are Samuel D. Burchard and Alfred E. Smith.

The Roman Catholic Church in America is to-day an association where business and politics are inextinguishably mixed, under the guidance of religious passion. Her aim is to do in North America what she once did in South America, and to extend to the United States the system now well established in the Province of Quebec, where the voice of the Protestant is quenched. She very naturally desires to elect a Roman Catholic President. The Democratic New York Convention of June, 1924, was but a great central furnace

of partizan zeal which drew its fire from all over the country. It focalized for the first time the ambition of the Roman Catholic Church to seat her representative in the White House, and it focalized the popular hostility to that project. That church has now again put forward Smith as its candidate for the presidency. Smith accepts the nomination, but denies that the issue exists. Is he honest?

One of the oldest and most notorious charges against the Roman Church in America is that in her parochial schools she teaches the doctrine that the Roman Church is superior to the State. That she does this is a matter of common knowledge. I have before me the Roman "Manual of Christian Doctrine" (589 pp.), now in its 46th edition. It bears the imprimatur of Cardinal Dougherty as an approved textbook. The system of instruction is by question and answer. I quote two samples of the instruction that is now being given to our American children in Catholic parochial schools:

Q. May the State separate itself from the Church?

A. No, because it may not withdraw from the supreme rule of Christ.

Q. What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?

A. This doctrine is called Liberalism. It is founded principally on the fact that modern society is founded on liberty of conscience and of worship, of liberty of speech and of the press.

Q. Why is Liberalism to be condemned?

A. Because it denies all subordination of the State to the Church.

Mr. Smith says that he never heard of any such stuff being taught in the parochial schools, or of anybody who claimed it was. He says that any group of Catholics should teach it is unthinkable. Can you believe Mr. Smith here?

Mr. Smith comes from New York. It happens that in 1913, New York City elected a Roman Catholic to the office of Mayor—John Purroy Mitchel. In the course of Mr. Mitchel's administration a case arose in which the Roman Catholic Church claimed to be superior to the laws of the land. It claimed to be immune from accounting for monies received from the city, though the statutes required an accounting. Mayor Mitchel resisted the claim, and as a result he was defeated by his own organization and was thereafter persecuted and hounded to the end of his life by that organization for having been false to his religion. The episode sent a thrill across the country like the first gun fired in a great war. But Smith has never heard of Mayor Mitchel.

What are we to think of Smith? Are we to say that the intense honesty of his man Smith, his lack of guile, his helpless and trusting innocence, are a glory to the Roman Catholic cause? Are we to clasp his hand and say, "Al, I trust you. You may not be very clever, but you are the noblest work of God,—an honest man. We confess that you are not very well informed about certain matters, but when you find out, you will, no doubt, do whatever is right about them"?

It has never occurred before in the history of this country, or perhaps of any country, that a candidate denied the existence of a major issue in the campaign, and merely proclaimed that the matter was not worth talking about, and that he should hold his tongue about it.

Apart from the "honesty" of Governor Smith's letter there is in that whole letter a flippancy of tone which is hardly to be distinguished from insolence.

In all the historic popular reactions against the Roman Church, the active cause that awakened opposition has been her insolence. It was the insolence of the Jesuits, said Voltaire, that wrought their downfall in his day. It is the insolence of the Roman Church today that is awakening the stupefied Americans to meet the Roman issue.

The political passions of the Roman religious press; the banners of the Knights of Columbus, marked M. A. C. (Make America Catholic); the theatrical publicity of the Eucharistic Congress at Chicago; The Roman endeavor to make political use of Lindberg by halting the City's procession at St. Patrick's Cathedral in New York and presenting the young hero to one whom The New York Times referred to as a "Prince of the Church,"—all such doings of the Roman Catholics have thrown the issue into bold relief. It is an issue that cannot be side-tracked by a laugh and a wink; and if history is to be trusted, this letter of Al Smith's, which is the most insincere utterance thus far recorded in our political history, will—whether Smith be nominated or not—tend to generate the sort of effective open hostility to the Roman Church which alone can save the country.

—John Jay Chapman,

November 10, 1927. Barrytown, N. Y.

ENROLL NOW

With the Tom Watson Memorial Association and help build a Memorial to one of America's outstanding sons. The Georgia Legislature has granted a most desirable location in front of the Capitol building for the monument and we are anxious to begin construction the early part of this year.

When this monument is unveiled the roll of members will be called and we know that every friend of the Sage of Hickory Hill desires his name on the roster.

Any contribution makes you a member of the Association without further obligations.

THE TOM WATSON MEMORIAL ASSOCIATION

Sen. J. H. Boykin, President,
Judge J. J. Flynt, Vice-President,
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INDEX TO VOLUME 1.

Frontispieces: February, Thomas E. Watson; March, Tommy Watson; April, Sen. Thomas E. Watson; May, Sen. Thomas E. Watson; June, Miss Georgia Durham; July, Thos. E. Watson; August, Thomas E. Watson; September, Alexander H. Stephens; October, Robert Toombs; November, Thomas E. Watson; December, The Madonna; January, A Drawing, "The New Year."

Life of Thos. E. Watson by Georgia Watson Lee: pages 5, 35, 81, 131, 177, 225, 273, 276B, 306, 338, 370, 402.

A Survey of the World: 41, 88, 139, 188, 232, 281, 280B, 313, 348, 379, 412.

Roman Catholic Hierarchy: 46, 105, 148, 208, 257, 294, 280B, 357, 390, 423.

Editorial Notes: 17, 56, 100, 157, 201, 249, 289, 290B, 322, 354, 386, 418.

Letters From the People: 68, 115, 172, 220, 268, 302, 303B, 334, 367, 430.

Observations at the National Capitol: 195, 242, 299.

Watson Editorials; and Special Articles: A New Year's Greeting, 3; The Farm, 4; The New Year, 11; The Greatest of Women, 15; Stretching the Constitution, 22; Some Aftermath of the Civil War, 63, 286, 318; Short talks to Young Men, 94, 163, 213; Planting Corn, 97; Break Away From Party Bondage, 169; Where Am I At, 193; Song of the Bar Room, 200; The Roman Catholic Societies, 239; Fortitude, 247; The Foreign Mission Craze, 285; A Shameful National Finance, 300B; Broken to It I May Be, Bend to It I Never Will, 366; A Prophecy Which Has Become A Dreadful Reality, 383; The New Year, 417.

Special Editorials by the Editor: The Al Smith Letter, 166; Official Record of the R. F. D. System, 254; The Negro, 351; Would A Good Catholic Be A Good President, 385.

Special Article: The Cordele Platform of the F. U., 24; Jefferson Davis, 187; The Fourth of July, 266; Muezzin, 285; An Evening Reverie, 279; In Memoriam, Robert Hayne Pearce, 352.

From The Press: 70, 170, 220, 264.

From Watson's Scrap Book: 60.

NOTE:—A page number followed by the letter "B" indicates September issue, volume 1, number 8.

They might have differed with him and did, doubtless, as many votes he advocated. They might not always have agreed with the motives they thought inspired him, but to one might have come in personal contact with Thomas E. Watson and in his heart of hearts questioned either the sincerity of Watson or the kindly disposition of his nature.

He has been referred to here today as "Fighting Tom Watson", and yet I doubt seriously if any man ever sat in this Chamber who loved peace more, who loved gentleness more, whose heart was more filled with love of humanity and of kindness, than was that of the distinguished Senator whose memory we attempt to honor with these few brief remarks today.

—From The Senate Memorial Services to Hon. T. Watson,

Senator Caraway of Arkansas